

Hawaiian Church Chronicle

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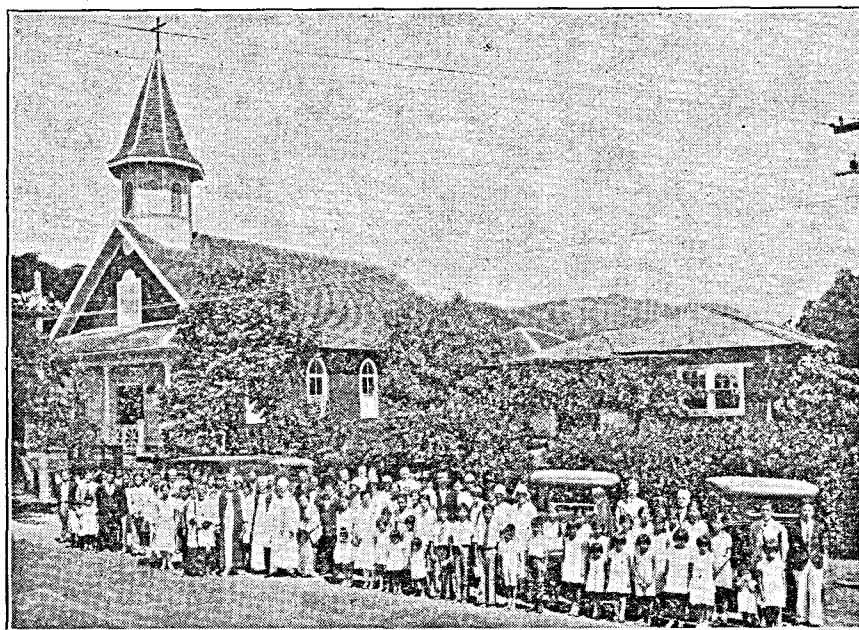
THE RT. REV. S. HARRINGTON, LITTELL, S.T.D., *Editor.*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XX.

HONOLULU, HAWAII, NOVEMBER, 1930

No. 9



HOLY TRINITY
JAPANESE CHURCH

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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by the

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

November, 1930

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.
Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders, and other business communications, should be addressed to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu.

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CALENDAR

November 1—All Saints' Day
November 2—20th Sunday after Trinity
November 9—21st Sunday after Trinity
November 16—22nd Sunday after Trinity
November 23—Sunday before Advent
November 27—Thanksgiving Day
November 30—1st Sunday in Advent

NOTES

The value of the Hawaiian Church Chronicle not only to our Church people in Hawaii, but also to those on the Mainland is constantly shown. One mail recently brought \$35 in gifts to the work here from different States. If readers wish to assist the good work we should be grateful if they would send subscriptions or gifts to the Bishop.

Twelve hundred copies of this number of the Chronicle have been printed. Nearly every month there has been an increase as it is found the demand grows and frequently back numbers are requested. We have been unable for months to send the clergy extra copies because we did not have them.

We are often asked for the latest date when items for the Chronicle should be sent in. It would be well if we received articles by the 15th of the month, but they should not be sent later than the 20th or they may be crowded out by those which have been received prior to that date.

We would remind the clergy that we should like them to send news items which tell of the activities in their res-

pective fields. These should not be too long. As most of the readers of the Chronicle see no other Church paper we believe it is good policy to print brief news relating to our communion throughout the world and also some instructive articles as to the faith and order of the Church.



THE BISHOP'S COLUMN

Episcopal Visitors

We look forward with great interest to the privilege of receiving three Bishops, who are planning to stop off in Honolulu at my invitation to assist us in any way they can in the mission work. Bishop Roots, Presiding Bishop of the Chung Hua Sheng Kung Hui, is with us from October 28 to November 5. On November 26, we look for a week or ten days' visit from Bishop Matsui of Tokyo, who has been attending the Lambeth Conference with Bishop McKim and others from the Nippon Sei Kokwai, and in December we expect the Rt. Rev. P. Lindel Tsen, Coadjutor Bishop of Honan, China. Such visits will be valuable and inspiring incidents in our inter-racial Church life of the islands.

Bishop Roots' schedule in part contains preaching engagements on November 2, at 9:15 and 11:00 a. m. in St. Andrew's Cathedral; and at a united service that evening for Orientals, (Chinese, Japanese, Koreans, and others), at St. Peter's Chinese Church; also, at the All Saints' Day memorial service in the Cathedral. He will speak at Iolani School; at a Diocesan missionary meeting in Davies Hall; at a Church workers Staff Meeting at the Bishop's House; at a men's reception given by the Bishop; at the Rotary Club; and to the group of boys who form the C. V. S. (Church Vocation Society), last, but not least, Bishop Roots will conduct a Retreat for the clergy of the city on November 3rd. The schedules for Bishop Matsui and Bishop Tsen are being planned, and will be announced later. Shall we not offer our prayers for these spiritual leaders of the Church, that their visits may bring a larger vision and deeper earnestness to our Church people?

Needs

1. The Bishop does not hesitate to make known specific instances of finan-

cial help which may be given to the Church work in this District. He is convinced that the outstanding need of the Church here is for clergy and for other Church workers, both men and women; but there are also obviously, financial needs, not the least being funds to assist in training such men and women for the ministry and for other forms of Church service. The Bishop has at present two persons now studying, one a postulant for Holy Orders, and the other a woman worker, for whom he is partly responsible financially. He needs a general fund for theological education; but for these two particular persons, he would like \$50.00 a month, in addition to a generous promise which he has received of a gift for theological training, to be paid in 1931.

2. To fill out salaries of two qualified women workers for the balance of this year, the Bishop asks for \$180.00.

3. As mentioned in the October number of the "Chronicle", small hymnals (words only) are needed for missions and schools—\$80 to \$100.

4. Permanent iron fences for the Priory School have cost \$1,900. The school needs this sum.

5. For the new Sister Albertina Kindergarten Building at the Priory now in use and meeting a real need, \$4,000 would be greatly appreciated.

Lay Workers Needed

It is obvious that we cannot fill up the ranks of the clergy quickly. It takes time, not only to select and approach the right men, but also after such men have accepted the call to this District, for them to give sufficient notice of departure from their present parishes that men may be found to fill their places. In the meantime with a number of our missions without resident clergy, and with others under-staffed or only supplied temporarily, there is need for an increasing number of laymen who will give the time required to help fill up the gaps. The Church work cannot stop merely because of the lack of clergy. I am trying hard to secure clergy not only to fill present vacancies, but also to begin advance work in several places where opportunity is ripe and the call urgent. But while waiting for ordained men, others, I hope will come forward in increasing numbers to take part in the work. I wish especially that

we could put more emphasis upon, and develop more system in the official office of Layreader, and that the clergy would search out and approach men in their congregations, who are qualified for this office. The position is an honorable one in the Church, and should not be merely a nominal title. Our Layreaders should be given a definite course of training, and under proper supervision could conduct services, make addresses, or read outstanding selected sermons, in missions where there are clerical vacancies and in new localities where we are starting work. In emphasizing as we are doing the training of our own men in the islands for the sacred ministry, let us not minimize the equally necessary work of training layworkers, both those whose lives will be given entirely to service of God and his Church, and also those who, while engaged in business, education, or in other occupations, can give real service to the Church as voluntary missionaries. —S.H.L.

The Bishop plans to leave for a 12-day visit to the missions on the island of Kauai, starting on November 6th. There is much to do in planning for the developments at Kekaha and Elele. And a supplementary class for confirmation will be presented at Kapaa. Mrs. Littell expects to accompany the Bishop on this trip.



ROBERT W. SHINGLE, JR. MEMORIAL HOSPITAL

Steady progress in the organization of this worthy memorial on the island of Molokai is being made. The Bishop has appointed the following persons as members of the Board of Managers, and they have gladly accepted the responsibilities involved: President, the Bishop, Ex-officio; Chairman, Senator Robert W. Shingle; Secretary, Mr. Rudolph M. Duncan, (who is Executive Officer and Secretary of the Hawaiian Homes Commission of the Territory); Mrs. Robert W. Shingle, Mr. Walter R. Coombs and Mrs. Walter R. Coombs. Two significant incidents have occurred, which indicate the appreciation and approval which are felt towards this new Church hospital. One is an offer received officially from the County of Maui (under control of which nearly all of Molokai is governed) of its present county hospital building and equipment. While the actual value financially of the rather antiquated and poorly situated building is not large, yet the offer indicates good will and a readiness to give the Memorial Hospital full scope and free field on the island. The other incident is the abandoning of a Government plan for a dispensary, for which estimates were about to be sought, because it was decided

that the Memorial Hospital will meet the medical needs of the island sufficiently. The Board of Managers is greatly pleased also at the action of the Hawaiian Homes Commission in response to the request of Senator Shingle, as reported in the following letter received by the Bishop on September 28th from the Secretary of the Commission:

"At a meeting of the Hawaiian Homes Commission held on Thursday, September 25, 1930, the Commission approved of the selection of a site, situate on Lot No. 17 at Hoolehua, Molokai and as shown on blueprint which you now have, for the Protestant Episcopal Church in the Hawaiian Islands; and further, permanently set aside for park purposes, that certain piece of land adjoining the church site and containing an area of some five (5) acres more or less, and as shown on blueprint on file with the Minutes of said meeting."

This means that the five acres which the Church received as a gift from the Government in August will be protected by a park area adjoining, making at least ten acres to be developed for the benefit of religious, medical, recreational and other activities for the community.



HERE AND THERE IN THE DIOCESE

Iolani Library

Among gifts received for the Bishop La Mothe Memorial Fund of Iolani School, are two checks for a thousand dollars each, which have been designated especially for the new Library Building, to be called Restarick Hall.

Dr. Sherman on Maui

As we go to press, Rev. Dr. Arthur M. Sherman is ending an eight-day preaching mission at the Church of Good Shepherd, Wailuku. After that he will spend a Sunday at St. John's Church, Kula, 3500 feet up on the side of Haleakala. After several days with the Church at Lahaina, Dr. Sherman will return to keep appointments in Honolulu, before starting out to visit some of the missions on Hawaii. We hope to give an account of his visits to Maui in the next number of the "Hawaiian Church Chronicle."

Mandarin Language Services

On Sunday evening, October 26, the Bishop conducted a service and preached, in the Mandarin language at St. Peter's Church. During the summer he celebrated Holy Communion in Chinese, and found such interest that it has been decided to hold a service each month in the language of North and Central China, in addition to the present services in Cantonese. The presence of Dr.

Sherman in Honolulu adds another priest, who is qualified to minister in the Mandarin dialect. A supply of Chinese prayer books has been received from Hankow for these services.

Twelve Hundred

The steady increase in demand for "The Hawaiian Church Chronicle" requires an edition of 1200 copies this month.

On October 14th, the Bishop received this telegram from the Missions House, New York:

"Grieved to hear news death Sara Chung. Sincere sympathy to family and Diocese. Signed Wood."

The reception given at the Parish House of Holy Trinity Church on October 16 was a delightful occasion. Representatives of nearly every one of our missions in town were present. The building was well filled, even to lanai and steps. The visitors inspected the Church property and expressed deep interest in the growing work of the mission. The Sunday School has grown rapidly, and Mr. Fukao is using young Japanese men and women to great effect. After a prayer of dedication of the church and parish house, the Bishop and priest-in-charge made addresses, reviewing the history of the Japanese work in the city, and expressing thanks to the large number of friends, who have given time and gifts so generously to equip the new property. Special thanks were given to Mr. K. Takano, the well known local landscape gardener, who has devoted much time, not only in searching for the two pieces of property which we have bought in widely separated districts for Japanese work, but also in overseeing the repairs and improvements on Holy Trinity property.

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THE BISHOP'S VISIT ON HAWAII

The Bishop spent from September 20 to October 9 in visiting, (for the second time since his Consecration), all of our missions on the Big Island, giving particular attention to the Hamakua coast and to Rev. James Walker's missions in North Kohala and Waimea, in all, six congregations which at present have no resident clergyman. At Paauilo, the Japanese mission has been reopened in the commodious building which has been renovated thoroughly. Teachers have been found to carry on Sunday School work there, and also among children of other races. The graveyard has been doubled in size and greatly beautified through the interest of Mr. R. M. Lindsay, Manager of the plantation. The Principal of the Paauilo school offered the use of a room in the building once a week for religious instruction; and many other offers made the Bishop feel that the people have a firm intention to hold the work together until a new clergyman comes to take charge. At Papaaloa also the Bishop received an encouraging welcome. Large attendances at services, three baptisms and unusual material for a choir largely of men's voices, and also for a future branch of the Woman's Auxiliary, made him realize the possibilities of vigorous work there. It was arranged that the Rev. H. H. Corey should visit Papaaloa each month. No one could have been more helpful, and interested than the plantation manager, Mr. R. A. Hutchinson and his hospitable wife. During a short visit to Hilo, a supplementary class of three was presented for Confirmation, all three having come to us voluntarily from other religious affiliations, two from the Roman Catholic, and one from the Evangelical. Mr. Corey is forming a class in religious instruction for Church pupils during school hours on Mondays, and at last report had eleven, who were coming to him regularly, at the signed request of their parents. There would not be space enough to tell of all that happened of interest at Kamuela, where the Bishop was guest for two days of Mr. and Mrs. Theodore Fredenburg, and in the Kohala mission, where he stayed with Mr. Mad-den at Mahukona. It must suffice to say that everywhere the local congregations are holding the work together splendidly in Mr. Walker's absence. The Sunday Schools at St. Paul's, Makapala, and St. Augustine's are going right along. The Bishop called on our people everywhere and felt that real spiritual vitality is behind the outward forms of Church life and activity. At Kealahou, he spent a valuable afternoon with the Vestry, discussing to plans for the future of the church work in the Kona districts. He was glad to hear that Canon Wallace

has found several competent teachers in the nearby high school, who are willing to serve as leaders in his Sunday School.

The Bishop wants to mention one outcome of this visit, particularly, he discovered that three of the four graveyards belonging to the Church on Hawaii, have no provision for permanent care and upkeep, and that the fourth, while having made a good start, has no guarantee of preservation in case present communities change, and persons interested at present, move away. In each place he conferred with the Vestry or with other leaders in the Church on this subject, and definite steps have been made to provide endowments for the cemeteries. It is not likely that the endowments will stop merely with the churchyards, but (especially in two places) there is likelihood that at least partial endowments of the missions will also be provided. This provision for the future is greatly to be desired.



PROGRESS ON LA MOTHE MEMORIAL FUND FOR IOLANI

Quietly but steadily the fund grows. Pledges and gifts, received to October 24, amount to \$69,000. This is most gratifying. Of this sum, about \$9,000 in pledges and \$1,000 in cash, are available towards repayment of the \$50,000 loan for purchasing the school land and erecting temporary buildings, upon which loan the community is paying interest. As we reduce this \$50,000 amount we save bank interest, and hope that the interest payments of \$3,000 yearly will soon entirely stop. This depends, however, on the way in which funds come in. The committee cannot help feeling thankful for the response it is receiving from all sides to its appeal for the memorial fund. The treasurer is Mr. H. V. von Holt, 97 Merchant Street, Honolulu, Hawaii.



HOPE OF SECURING CHURCH ARMY MEN FOR THE MISSION

By the Bishop

In studying the situation on the island of Hawaii, with its widely separated communities and with our obviously inadequate staff of Church workers, in close consultation with the Rev. James Walker who attempts to cover far more ground than any one priest should do,

I am convinced that no method of meeting the needs of the situation could be more effective than the securing of well trained Church Army workers in a sufficient number to cover the ground thoroughly. Mr. Walker himself is a trained Church Army worker, and knows how to do effective personal evangelistic work. The suggestion of additional Church Army men came from him. I immediately wrote letters to the heads of the Church Army in both America and England, asking for a group of men to come out and work under Mr. Walker's direction.

On October 24th, I received this thrilling telegram from Mr. Walker:

"FIVE MEN ABSOLUTELY
ASSURED. WALKER."

To understand this good news, and to realize that while the men are available, we have much to do to help them actually to come, I quote from recent letters from Mr. Walker. I should say beforehand, that the officers of the Church Army in New York gave our request full consideration, but are so pitifully limited in the number of trained men that they passed our request with commendation to the Board of the Church Army in England. Writing from Manchester, on September 24th, Mr. Walker says:

"I have this day returned from London, where I met some of the members of the Board of the Church Army, including Prebendary Carlile, and my old friend, Captain Davey. The whole matter was gone into very carefully, and I came away feeling that they will be ready to supply the men we need.

"The matter will now rest with you re the finances.

"I am to see them in London about the middle of next month, and by that time the matter will have come before the regular Board meeting and action taken.

"Several Bishops from other countries are asking for men, but I am sure we

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will fare better than they, from the fact that the Church Army know that the men will be working along with me. In a day or two, I hope to send you word as to the cost. I expect, before I leave, to interview a number of the Church Army men who are willing to come, and make a selection, subject to the matter being put through, from your end. It is a big thing to ask this of the Church Army, but they received the request most graciously, and I know Captain Davey will only bring forward the best type of young men they have."

And on October 2nd:

"It will cost about \$400.00 *each*, to get them to Hawaii from their homes.

"The cost *each year* will be, for *each*, not less than \$1,200, or more than \$1,400.

"Then you must add to this, cost of a van, tent for services, etc. I would suggest a special Fund for this, and all collections taken at the services they conduct, to go to this Fund. In this way you will receive special gifts for such a Fund, from people who would not give in any other way, to the Church. I am doing all I can at this end, and I hope your efforts, both with the National Council, New York, and locally, will meet with success.

"I am more than convinced, that it is along such lines, that we are going to make real headway."

And now follows the cablegram:

"FIVE MEN ABSOLUTELY ASSURED."

It is unthinkable that we let such a chance as this slip by. These men could not only assist in the missions on Hawaii where we have no clergymen at present, (I am thinking of the entire Hamakua coast, with Paauilo and Papaaloa as centers of mission work; also of the Kōnas, with the rapidly increasing population of Japanese ancestry in the enlarging area where coffee growing is the main industry), but also work in other parts of the island where the Church is wanted, and where special opportunities have arisen with the backing of local leaders in the community.

I have cabled and written to the Department of Missions in New York to do all in their power, financially and otherwise, to send us these men. About \$2,000 will be needed in traveling expenses alone. Other initial expenses will be required in order to establish the men in their work, but these are not recurring expenses, and once provided will not be repeated. The stipends will be the chief recurring expenses, namely about \$6,000 a year. I have written in detail to Dr. Wood about methods of supporting these men and their work. (Months ago, he expressed deep sympathy with our idea of securing Church Army workers for this Missionary District.) Once here, the men could undoubtedly render great

assistance in our plans for raising up lay and ordained Church workers from the various racial groups on the islands. It is easy to visualize young men, studying for the ministry or for Church Army work perhaps, between the periods of study, spending their vacations with these experienced Church Army men in the actual work of leading people to Christ, gaining both zeal and experience from those who are so well qualified to teach.

I ask for the sympathetic interest and earnest prayers of our people in this matter of the establishment and financing of a Branch House of the Church Army in the islands.



IN MEMORIAM
SARA EN LEONG CHUNG

By Bishop Restarick

It was with profound sorrow that the Church people of Honolulu and a host of others, old and young of many races, heard that Miss Sara Chung had been struck by an automobile and that she died in a few hours.

A telephone message gave me the startling information and in a few minutes I joined Miss Chung's sister and Miss Hilda Van Deerlin and went to

the Queen's Hospital. On the way I was told how the accident occurred. Miss Chung had got off a street car near St. Mary's and going to the rear of the car to reach the sidewalk she had been struck down.

A policeman who had obtained her handbag found her name in it and came to St. Mary's to see if she lived there. She had been taken at once to the hospital and her condition was serious.

At the hospital where the Rev. J. Lamb Doty joined us we could learn nothing but that she was now in the surgery and Dr. Plum had charge of the case. It would be an hour and a half before we could hear anything. Seeing Dr. James R. Judd, I told him of my interest in the case and he said he would take me to the surgery where we could learn something of the condition of the patient.

Without going into painful details it is sufficient to say that Dr. Judd looked at the head and beckoned me to go and see the injury. When we went out he said that he did not think she would live as the fracture of the skull was very serious.

Going to those who waited below, I told them it was no use to wait but we would tell the office to notify us at once if there was any change. Shortly after reaching home, word came by telephone that Miss Chung had died.

There was some grain of comfort in the knowledge that she knew nothing after she was struck and that if she had survived the operation she would have had a long and serious illness and even then her mind and general health might have been impaired for the remainder of her life.

I at once notified Miss Chung's Chinese friends and Mrs. Littell arranged

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for some one to go to St. Mary's, that Miss Van Deerlin might not be alone as her sister Miss Margaret had not returned from her vacation.

That evening, Miss Chung's sister, Miss Yin Tyau Chung and her brother met Miss Van Deerlin and me, and tentative arrangements for the funeral were made. Miss Catton was there and her advice and information was most valuable as well as her attention to many details.

The Story of Sara Chung's Life

Sara En Leong Chung was born at Kohala, Hawaii, of Christian parents. She attended St. Paul's day school taught by the late Miss Prescott and others. She also went to the Chinese language school taught by Mrs. Luke Asue, an excellent Chinese scholar.

Later Miss Hilda Van Deerlin was in charge of St. Paul's school and Miss Chung assisted her in the instruction of the little ones.

In August, 1902, on my arrival in Honolulu, I found both Miss Van Deerlin and Miss Chung there and Miss Van Deerlin applied for the position of teacher at St. Peter's day school which was then held in the old pro-cathedral.

I was glad to appoint her with Miss Chung as assistant. All allowed me by the Board of Missions was \$30 a month and this I gave to Miss Van Deerlin and promised that she should live without cost at the Priory. Some small remuneration was given to Miss Chung. Let me say here that in all the years when Miss Van Deerlin and Miss Chung worked under me, neither of them ever complained, though for years their stipend was ridiculously small for they knew I gave them all the Board then allowed to women workers. These two women, and others, gave their valuable services for years without a murmur and cheerfully did work which most women would decline to do. No work for God's children was menial to them.

During the two years in which Miss Chung remained at St. Peter's School, Sister Albertina gave her music lessons. This and her steady practice enabled her in later years to play the organ at St. Mary's and the piano for the kindergarten.

Miss Chung having expressed her desire to be thoroughly trained as a Church worker, I wrote to my dear friend the late Dr. Wm. R. Huntington, the Rector of Grace Church, New York, the

founder of St. Faith's Training School for Deaconesses and he arranged that she should have a full course at St. Faith's without expense to us.

Early in September, 1904, Mr. and Mrs. Asue and I sailed to attend the General Convention at Boston. With us were my son Arthur, my daughter Constance, Miss Evelyn Wile, and Miss Sara Chung. The last two were to enter St. Faith's where Miss Hilda Van Deerlin joined them next year.

She Returns to Honolulu

In 1907, Miss Chung returned to Honolulu and was appointed to work among Chinese. The next year Miss Van Deerlin and Miss Chung were placed at St. Mary's, a lot having been purchased and a house erected. There the two had been associated as co-workers for twenty-two years until death separated them.

People in Honolulu know something of that work, and it is not necessary to go into details concerning it. Suffice it to say its development, its material growth, its many sided phases of helpful activities, the Church services, the Sunday School, the Children's Home, the dispensary, the baby clinic, the kindergarten, and other agencies functioning at St. Mary's are all the result of these two women working together and assisted in later years, by Miss Margaret Van Deerlin.

St. Mary's has the confidence of the community because it deserves it. It has received support because its work has commended itself to practical and sympathetic men and women.

In 1908, Miss Chung taught in the day school at St. Mary's which was then a necessity. When the Home was started she supervised the kitchen and with the help of the older girls did the cooking. She took her part in the care of the little ones, taught the girls to sew and make their garments, taught in the kindergarten, took care of the clergy vestments and communion linen. But why try to enumerate? On the night of Miss Chung's death, Miss Van Deerlin said to me: "She did the work of three women." But above all details her heart was in everything she did. It was not a burden, it was not a mere duty. It was a joy to her to serve her Lord by ministering to His little ones. The words which will greet her will certainly be: "Well done good and faithful servant enter thou into the joy of thy Lord," and

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

She took no merit for what she did nor did she talk of it, but no one knows as well as I who write this that for years before aid came from the welfare fund, she and the Misses Van Deerlin did work which ordinarily falls to domestic servants, which many women would decline to do. But I never heard them say one word about hardship or disagreeableness.

I knew Miss Sara Chung intimately for twenty-eight years and I know only one word which describes her character, it is she was consecrated, her life was given wholly to the service of Jesus Christ, her Lord and Master. Children loved her, and few knew that she kept up with modern literature on the psychology of childhood and the training of children. She wanted to know what was best to do.

There should be a permanent memorial to her. Several said to me they would far rather give money for a memorial than to send fading flowers to the Church. It was too late to give due notice of this feeling, but it met with favor with all to whom it was made known. With the Bishop's consent I will gladly act as treasurer for such a memorial the form it is to take to be decided later.

Burial Services

The funeral services were held at the Cathedral on Sunday, October 12, at 3 P. M. It was a very remarkable service. The Cathedral was filled with representatives of many races and all conditions of men. The Governor of the Territory, who, before he took office, was one of the Mission Committee, was present with Mrs. Judd. Seated in the same pews were Oriental women of humble circumstances whose children loved Miss Chung. Nine clergymen were in the chancel, white, Chinese, Japanese and Korean.

Bishops Littell and Restarick took the service. The Hawaiian choir consisting of Priory girls sang the psalm and led the congregation in the hymns which were: "Now the Laborer's Task is O'er," and "Ten Thousand Times Ten Thousand." The family thank Mr. Bode and the choir for their kindness.

There was a triumphal note throughout the service. Bishop Restarick made a brief address embodying what appears

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in the foregoing paragraphs.

The pall bearers were Chinese men, two from each of the following congregations: St. Peter's, St. Elizabeth's, St. Mary's and the First Chinese Church. A large number went to the Makiki cemetery where the body was interred by the side of her father and mother.

About 250 cards attached to gifts of flowers or money to the memorial fund were handed to the family of the deceased. The amount on hand for the memorial is \$171.20. Those who wish to contribute to the fund may send gifts to Bishop Restarick.

Since writing the foregoing a little book has been placed in my hands which tells of the inner life of Sara Chung as nothing else could.

At the beginning is a list of those for whom she prayed. If the person had died, she simply wrote the word "departed" after the name.

Then followed the list of 41 children, for whom she had stood as godmother, with the date of their baptism. With these, she kept in touch for she took the duty of godmother seriously.

In her beautiful hand writing there is a collection of the prayers she used which I wish could be printed in a pamphlet. I can think of no adjective to describe their devotional character.

The last entry is a revelation of her inner life.

*"Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
Lord Jesus Christ I come.*

*In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.*

*I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.*

*Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life I come.*

*With many dreams of fame and gold,
Success and joy to make me bold,
But dearer still Thy faith to hold,
For my whole life I come.*

*And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
Oh! Master Lord, I come."*



UNFORTUNATE MISTAKE

It is to be regretted that when Bishop Burseson made his report to the National Council for the District of Honolulu,

he did not change the headings of several columns.

Because Hawaii is not on the American continent for purposes of administration it is on the same basis as a foreign Missionary District. This is a great advantage in many ways. One is that it provides a furlough for our workers, both clerical and lay, after a service of five years. If it were administered as a Domestic District, as those on the Mainland, no furloughs would be provided.

In the blank forms, which Bishop Burseson filled out, workers are classed as foreign and native. We of Hawaii, who are very touchy in regard to any misunderstanding about the position of these Islands as an integral part of the United States do not like to see the classification as follows:

Iolani School, Foreign men teachers 8. Foreign women teachers 7.

St. Andrew's Priory, Foreign women teachers 15.

St. Mary's Mission, Foreign women teachers 2. Native 1.

Without quoting further the totals are: Foreign men teachers 9. Foreign women teachers 36. Natives 6.

The clergy too are classed thus: Foreign presbyters 19. Native 1. As a matter of fact all the teachers, we believe, are Americans. In St. Mary's mission, the late Sarah Chung is classed as a native, a word which means here a Hawaiian. Miss Chung was an American citizen by virtue of her birth.

This is not written because it will make much difference as few will see the volume entitled "The Annual Report of the National Council for the year 1929," which has just been received. But we certainly do object to be classed as foreigners, especially as many are of old American families, and because we live and work in the United States, and not in a foreign country.

We regret that the headings of the columns were not changed.

CONSECRATION OF HOLY TRINITY CHURCH, FOR THE JAPANESE

On the 17th Sunday after Trinity, October 12, the Bishop of Honolulu

consecrated Holy Trinity Church, to be used by the Japanese congregation.

The story of the acquisition of the property was told in the June number of the Hawaiian Church Chronicle. The church is situated on School Street and was formerly occupied by a Korean congregation.

The property consists of a church and a house and it was purchased at a total cost of \$17,158.50 the whole of which was paid by women, \$10,000 was the gift of the National Woman's Auxiliary and \$7,158.50 from the Honolulu District Branch of the Woman's Auxiliary.

The church has been painted and arranged to suit the services of our church and without and within it presents an attractive appearance. For the consecration there was a congregation which filled the building. There were white people, Japanese and Koreans. The clergy were the Bishop of Honolulu and Bishop Restarick, the Rev. Messrs. Arthur M. Sherman, Philip T. Fukao, Paul Tajima and Noah K. Cho.

Being admitted to the church the Bishop and clergy proceeded up the aisle reciting Psalm 24. At the appointed place the Rev. P. T. Fukao read the sentence of consecration, after the Bishop had placed this on the altar, the appointed prayers were said and then followed the celebration of the Holy Communion.

The Rev. Arthur M. Sherman was the preacher and we regret we can not give a synopsis of his excellent sermon.

At the close of the service the clergy and many of the congregation gathered in front of the church and photographs were taken, one of which is reproduced on the cover of the Chronicle.

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A brief history of our work among the Japanese is of interest. Previous to 1902, when the Japanese were coming in large numbers to Hawaii, Bishop Willis had in mind starting work among them, but nothing was done, except to get some Japanese service books, because funds were lacking.

In 1908, the late Philip Dodge brought to Bishop Restarick Philip T. Fukao who had been educated in a Church college in Japan but had attended a Presbyterian seminary and had become a minister of that denomination. He desired to return to the Church of his Baptism.

He had been working under the Hawaiian Board and correspondence with its secretary brought the information requested as to his character, and the further information that there was then no work for him under that Board.

There was then an old house standing at the rear of the old St. Peter's church and there the work was commenced with services and a night school. In 1909, the two-story house on Beretania Street, then standing in front of the Cathedral was rented at \$50 a month. This house was used for services, night and day schools. Women Church workers had rooms upstairs, the one in Japanese work and others.

Mr. Fukao was ordained priest on Trinity Sunday, 1914.

When the Chinese vacated the old St. Peter's church it was given for the use of the Japanese and there services were held until it was torn down a year ago. Then services were held in the Armstrong House until this new property was bought, the buildings renovated and the church consecrated. The house is used as a kindergarten.

From Trinity, three catechists were trained who did good work at St. Mary's, Hilo and Paauilo. For one reason and another the missions at Paauilo and Hilo, which were once flourishing, saw a period of depression, but it is hoped they will revive.

The women workers at Trinity have included Deaconess Potter, Miss E. Simpson and Miss Mabel Schaeffer, who left to take work in Japan, where she is at this writing. She did a fine work among the Japanese and it was a very great loss when she went away.

THE AUTUMN FETE

Mrs. H. M. von Holt gave her grounds and the new Lanai Theater for the use of St. Andrew's Parish Guild to hold an Autumn Fete, the proceeds to go to the Stone House Fund. This fund is being accumulated for the restoration of the old Armstrong house formerly occupied by Iolani School.

Mrs. Charles F. Chillingworth was Chairman and with the hearty co-operation of the women who worked with her made the affair an eminent success. The day was not propitious, but the weather cleared up somewhat in the afternoon and there was a large attendance.

The only expenses were for music, tents, punch, which were paid for by gifts. The printing and chairs were also donated. The band of forty boys were given refreshments and the cost of this was also given.

The amount cleared was \$1860.00 which is a good start for the fund, and the women are to be congratulated at this result which rewards them for their hard work.

To give the names of those who were the heads of the sixteen or more departments and their assistants we will not undertake as some names might be omitted.



ST. ELIZABETH'S NEWS

The congregation of St. Elizabeth's Church is much saddened by the going away of our beloved Bible-woman and Visitor, Mrs. F. T. Young, who left for China, October 16th with her eldest son, Doctor Edward Young, who passed through Honolulu on his way home from a year's study in some of the great medical centers of Europe.

Mrs. Fook Tshin Young was born in Sin On, Lie Long, China, and was educated in the Lutheran schools of Southern China and prepared for religious work and Bible teacher. She belongs to the same group of zealous Christians, as the late Rev. Canon Kong Yin Tet and his mother, "Mother Kong," the late Rev. Woo Yee Bew and others who came to these Islands some years ago. Mrs. Young arrived in Honolulu, May 5th, 1892, in a company of some eighty Chinese women, who came to join their husbands, who had made the venture in the new land some years before or who

come to be married to those who had preceded them. Some of the grandmothers of the leading Chinese families in Honolulu today, came over in that company in the last decade of the last century.

Mrs. Young was the wife of Bowl Young and brought with her her eldest son, Doctor Edward Young. She raised a family of six sons, five of whom were born in Honolulu. She began the study of English at once she arrived and from 1908 taught Bible and Prayer Book to Chinese women and girls in the different Missions of the city. She taught in St. Peter's school and at St. Mary's and was for years connected with the work at St. Elizabeth's. She began her service at St. Elizabeth's under Deaconess Sands and taught the Chinese Women and helped in the large night school, which was then a great feature of our work.

Mrs. Young was doubtless one of the best known and most loved Christian workers amongst Orientals in Honolulu. She was an untiring Auxiliary woman and delighted in attending all the meetings of that organization, whenever they were held. She was God-mother to nearly every child baptised in St. Elizabeth's this past quarter of a century and her only on complaint was, "I am getting too old to do my work and I must soon stop." She was to us a "MOTHER IN ISRAEL" and many found comfort and encouragement after they had had a talk with Mrs. Young. Her influence among young girls and young mothers was exceptional. The Mission House always housed two or three girls, they just lived with Mrs. Young.

Mrs. Young will live in Shanghai, China, with her son, Dr. Young and we pray God her remaining years will be filled with the joy of the blessed assurance of work well done.

On Wednesday evening, October 15th, the Congregation of St. Elizabeth's gave a reception for Mrs. Young and Dr. Young at which time the Bishop and Mrs. Littell with many of Mrs. Young's

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friends, Chinese and Haole from all the Churches in the city came to say Good-bye. The congregation presented her with a purse of gold in grateful appreciation of her long and loyal friendship and service. St. Elizabeth's Congregation is planning to erect a beautiful new pulpit in the Church to match the most recent improvements in honor of our dear old Bible woman and fellow worker in the service of Christ and His Church.

The sad news comes to us from Shanghai, China, that Dr. Paul Woo one of the sons of the late Rev. Woo Yee Bew, is confined to a hospital and about to undergo a most serious operation for, what the doctors believe to be, a tumor on the brain. We hope the fears are greatly exaggerated and that we will soon hear of his being on the way to recovery. Mrs. Woo, his mother left for China on October 16th, on the same ship with Mrs. Young, hoping to reach Paul in time to be of comfort and help to him. This will be a sad journey for our dear friend and we pray God to sustain and strengthen her. Paul Woo is one of the finest young Chinese men of St. Elizabeth's and before his going to study for his profession was a great worker in the Church School of the Mission.



CHURCH OF THE EPIPHANY

The Bishop made a four days' visit to this Mission—September 12 to 15. During his visit every feature of our work and problems was discussed—and plans agreed upon for advanced work.

At the Friday morning service of Intercession, 124 names of the sick and needly were placed on the Altar, and the Bishop added four other names to the list. At noon, the Bishop, Priest-in-charge, Warden and Treasurer took luncheon together and discussed the budget and other financial matters. Friday evening the Vestry and Women's

Guild and Auxiliary tendered a reception to the Bishop and Mrs. Littell, to which the Rev. Dr. and Mrs. Arthur M. Sherman were also invited. At the reception the Bishop and Mrs. Littell were able to meet informally a large number of Epiphany people. During the evening, the Bishop spoke most kindly concerning the impression he had formed concerning the work already accomplished—and with great enthusiasm as to the future. His words have already borne fruit. The Rev. Dr. Sherman also spoke in a very happy way. The evening was a great success and much enjoyed by all.

On Saturday, after the Services of Intercession, the Bishop and Priest-in-charge spent the morning in looking over the parish records. At noon they took luncheon together, and during the afternoon they visited the sick and shut-in people of the Mission, who very much appreciated the Bishop's interest and kindness.

Sunday morning at the ten o'clock services, the Bishop addressed the children of the Church School and later preached a most inspiring sermon on Christian services.

Monday evening, the Bishop and Mrs. Littell were guests of the Vestry for dinner. The wives and husbands of the members of the Vestry were also present. After dinner, the monthly meeting of the Vestry Committee was held. Many matters of importance were discussed, and arrangements made for advanced work.

It was indeed a great pleasure to have our Bishop with us for those few days—and his energy, enthusiasm and sincerity, has made a deep impression upon our people.—J.L.D.



WOMAN'S AUXILIARY NOTES

On Wednesday, October 1st, the Executive Committee of the Honolulu

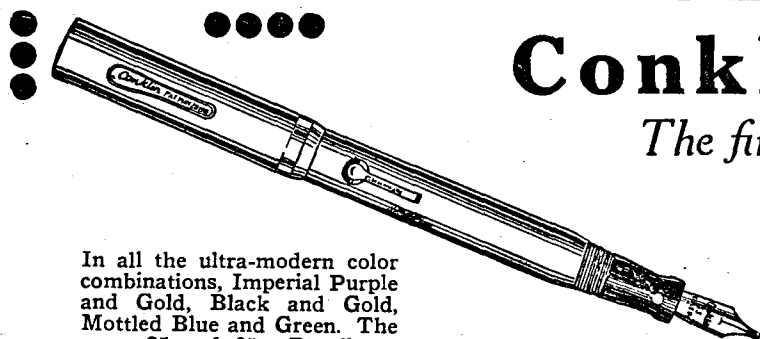
Branch of the Woman's Auxiliary held its first meeting after the summer vacation at St. Clement's Church. The Holy Communion was celebrated at 9:30 by Dr. Sherman and this was followed by the business meeting, eighteen members being present.

The meeting was opened by the President, Mrs. William Thompson, who stated that it was with much regret she has to report the resignations of the Misses Gertrude and Marion Hall as Supply Secretary and Assistant. A unanimous vote of thanks was given to them for their faithful and untiring devotion of the work over a period of six years.

Plans were laid for a tea to be held at Washington Place on Thursday, October 23, in honor of the Faculties of our Missions Schools and the Church workers, for our All Saints' Day Corporate Communion at 10 A. M. at the Cathedral, and for the sewing classes in altar linen and embroidery to be held each Wednesday morning at Davies' Memorial Hall, under the direction of Mrs. Marcus Lester, District Altar Secretary, with Sister Madelein of the Priory as instructor. All women interested in altar work are cordially urged to join and avail themselves of this unusual opportunity to work under so competent a teacher.

It was hoped that the collection of old Gold and Silver articles which has been going on for some time, under the direction of Mrs. W. A. Wall, would be completed and the articles melted, so that the resulting bars could be presented at the Altar on All Saints' Day. The offering on that day is always devoted to the District Altar Fund.

Mrs. Littell spoke of the anticipated visit of the Right Reverend Logan Herbert Roots, D.D., Bishop of Hankow, China, from the 28th of October until the 5th of November and a diocesan meeting with him as speaker has since been arranged for Thursday, October 30th at 4:15 P. M. It is placed at this hour so



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that business men and women may have an opportunity to hear him.

Mrs. Walter Coombs, Educational Secretary, reported a busy summer with trips to Kohala and Kona and two to the Island of Molokai. She is completing plans for talks by Dr. Sherman during Advent on Tuesday at 4:30 P. M., the subjects to be announced later, and is already working on plans for the Lenten study classes on "India."



THE BIRTHDAY THANK OFFERING

The Birthday Thank Offering, is made by the pupils of the Sunday Schools of the Episcopal Church, each Triennial, to some particular part of the Churches' work, designated by the committee, at that time.

Each Sunday, following a week in which he has had a birthday, the pupil brings a penny for each year of his age, a little prayer is said by the child, thanking God for the past year, the Superintendent says a prayer, the other pupils joining in, for the child and for the cause to which the money is to go.

In some cases the school takes the pennies of everyone who has had a birthday that year as a member of the Sunday School, on the Church's birthday, Whitsunday.

The Offering at the next Triennium will go to St. Luke's Hospital, Children's Ward, Tokyo, Japan.

Are you helping? If not write Mrs. Edgar W. Henshaw, 1502 Wilhelmina Rise, Honolulu, T. H.



IN MEMORIAM

In loving memory of Louise Franklin Folsom. Born New York, June 11, 1850, died in Los Angeles, November 9, 1925.

She was organist at St. Luke's church, Rochester, N. Y., for 20 years. She helped to found the Good Samaritan hospital, at Charleston, S. C., and St. Luke's at Spokane, Wash. She was a worker under the Board of Missions in Hawaii from 1902 to 1919. She aided in founding St. Mary's Mission, Honolulu. Her many talents were employed at St. Andrew's Priory and Iolani, Holy Innocents, Lahaina; Holy Apostles, Hilo and St. Andrew's Cathedral Parish, Honolulu.

After her retirement, she lived in Los Angeles and until her death rendered valuable assistance to several missions.

Of her, it may be said, her constant prayer was:

*"Oh use me Lord, use even me,
Just as Thou wilt and when and where,
Until Thy blessed face I see
Thy rest, Thy joy, Thy glory share."*

In memory of Her Majesty Queen Liliuokalani, who passed to her Eternal Rest November 11, 1916.

"What are the Monarch, His court and His throne,

What are the peace and the joy that they own?"

Oh that Her Majesty in them may share,

Oh that a heavenly crown she may wear.

In loving memory of Mrs. David Howard Hitchcock nee Hester Judd Dickson, who passed from our earthly sight on November 21, 1921.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. VI-14.

In ever dearest memory of Mrs. David Douglas Wallace, who passed to her reward at Christ Church Parsonage, Kealahakua, Hawaii, November 30, 1929.

"Fervent in spirit; Serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints (or sinners); given to hospitality."

—Romans XII, 11-14.

"May she go from strength to strength in the life of perfect service in His Heavenly Kingdom."



PERSONALS

A card has been received which announces the birth of a daughter to Mr. and Mrs. John D. LaMothe. The baby was born on September 19, and her name is Margaret Walker.

On the Calawaii on October 18, Miss Margaret Van Deerlin arrived home from her vacation. She received word of Miss Chung's death by cable while at the residence of her father, the Rev. Erasmus J. H. Van Deerlin, in Los Angeles. Dr. Van Deerlin who is 84 years old, while retired still officiates nearly every Sunday. He was in charge of St. Augustine's Church, Kohala, Hawaii, from 1898 to 1901.

Before this paper reaches its readers,

the Rt. Rev. Logan H. Roots, D.D., will have arrived in Honolulu where he is to remain a week. During his stay many engagements have been arranged for him. He will preach at St. Peter's church on the evening of Sunday, November 2, and conduct a quiet day for the clergy on November 3. Bishop Roots graduated from Harvard, class of 1891. After completing the course at the Episcopal Theological Seminary, Cambridge, Mass., he went to China. He was consecrated Bishop of Hankow on November 14, 1904. He has been through Honolulu several times, but has never stopped over before.

The Bishop's House is the scene of constant entertainment of one kind and another. We are not going to attempt to give a complete list of what has been going on, but there is scarcely a day when Mrs. Littell is not entertaining some one passing through or some church meeting is not being held there. Every steamer going to or coming from the Orient has one or many missionaries and their families. To meet these, to drive them around the city, to have them at luncheon is something that occurs nearly every week.

A few weeks ago, on two days many were entertained in this way. Then there was a luncheon for the clergy and their wives to meet Dr. and Mrs. Sherman. The staff meets once a month when the Church workers gather on a Thursday night and the Bishop tells of the work, of his plans and hopes, and calls upon those present to tell of some special phase of work or its needs. These meet-

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ings are valuable and they bring the workers together in a social way. At the close, light refreshments are served.

The Friendly Friday women have met there and other bands of workers. Besides the meetings, the house is always filled with members of the family, or friends who are the guests of Bishop and Mrs. Littell.

The complaint used to be that the Bishop's house was too large, and now Mrs. Littell could often have use for more rooms. All this entertaining is very pleasant and helpful, but it certainly is no easy task for the one who is such a capable hostess. She would not give the writer a list of all she did in a month and this reference to a small part of her activities it is hoped she will pardon.

Dean and Mrs. Ault returned on the Wilhelmina on October 21. It was with deep regret that we learned that an illness of the Dean marred their well-earned vacation, and prevented them from following out their plans to some extent. It is the sincere wish of all that both the Dean and Mrs. Ault have returned well and strong for the manifold duties which face them in the months to come.

HUMOROUS BUT TRUE

Items in newspapers written by those unfamiliar with ecclesiastical terms as used by our Church often make curious mistakes. Some time ago I saw in an Eastern paper the account of a function. It read: "The crucifier led the procession." Probably that was a typographical error.

One who no doubt belonged to some other religious body which gives the name of altar to the platform on which the preacher stands, wrote a story of the consecration of a church as follows: "The Bishop standing on the altar gave the benediction."

Another instance was a paragraph which stated: "The clergy wore hassocks and surplices." A pattern for a cassock which St. Clement's guild bought recently had printed on it: "Pattern for a cossack."

In the same line a letter received by Bishop Littell recently tells of a curious mistake.

October 11.

"My dear Bishop:

In the morning paper I note the statement that the new Japanese church is to be *conjugated* tomorrow. This must be a feature of the new Prayer Book that I have overlooked. I must read up the conjugation service at once.

Yours sincerely,

T. M. S."

CHURCH NEWS

The extent of the work of the City Mission in New York is difficult to imagine. Its current expenses are nearly \$300,000, and its needs are greater still. Its work is in 65 institutions and three churches, and in the courts and at Ellis Island. To quote only one figure from the report of the Mission's ninety-eighth year, the chaplains had more than 4,300 celebrations of the Holy Communion, public and private, during the year, received by over 30,000 communicants.

Christopher Thurber, who died recently in Athens, formerly director of the Athens area of the Near East Relief, and a communicant of Christ Church, Norwalk, Conn., was so highly esteemed by the Greek government for his nine years' service that he was given a governmental funeral, with the rites of a retired general, unprecedented tribute for an American citizen in Greece.

Nearly every parish in Los Angeles has built or commenced a new church building within the last ten years, says The Churchman of Southern California. The Bishop has laid forty-three cornerstones in the diocese since 1920.

On the afternoon of October 23, a reception was given at Washington Place to the Church workers on the staff of the several institutions and to Dean and Mrs. Ault, who had returned two days before. It was largely attended and gave an opportunity to the Church people to meet the new teachers at Iolani and St. Andrew's Priory. Those who stood in the receiving line were: Mrs. Lawrence M. Judd, Mr. Collins of Iolani, Mrs. Wm. Thompson, President of the District Branch of the Woman's Auxiliary, Sister Clara of St. Andrew's Priory, and Dean and Mrs. Ault.

Many of the church people will remember George Verne Blue, who was a teacher at Iolani from 1913 to 1916 and whose mother was the first manager of the Cluett House. On leaving Hono-

lulu, Mr. Blue went to his native state, Oregon, and entered the university, making history his major study. He returned to Honolulu and taught history in the University of Hawaii. Going to Oregon where he won a scholarship which entitled him to go to France. There he did valuable historical research the government granting him permission to have access to archives which had not been made available before. Some of this research work had to do with the relations between France and Hawaii, which were sent here. He again took work at the University of Oregon and last month he received an appointment in the historical research department of the Department of State, at Washington, D. C. Mrs. Blue will go to live with her son in Washington. Mr. Blue received his doctor's degree from the University of California.

A letter received from the Rev. James Walker tells of his visits to many places in England. He says that he hears much about unemployment, but the moving picture theaters and the cafes are crowded. He is engaged to preach at several churches and is enjoying visits with relatives.

HENRY VIII AND THE CHURCH

By Bishop Restarick

"It is really astonishing how ignorant many of our Church people are about the history of the Episcopal Church. Every member ought to be well informed." These are the words in a letter recently received from a friend who had read the article in the June number of the Chronicle entitled: "The Church's 1900th Birthday."

The truth of the foregoing quotation was brought home to me when in answer to the question as to the founding of the Church of England a high school student said: "Henry VIII founded it." Since the American Episcopal Church is a daughter of the Church of England, the answer of the student meant that he believed that the Church, of which we are members, can only date back to the

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ACCOUNTS INVITED

much married monarch, a matter of 400 years.

I asked him where he got his information and the reply was: "In the school book." I asked him to let me see it and while the book did not say that Henry VIII founded the Church of England in so many words, the inference which the ill informed would deduce from it was that he did.

It is the intention of the Chronicle to print brief historical articles on the Church from time to time. In this connection the Editor invites the readers to ask questions about the Church and anything that concerns it, and the answers will appear in this paper.

Preposterous Statement

There is no more preposterous statement than that the Anglican Church owes its origin to Henry VIII, or to any other man. It is an old question, but those opposed to us still repeat it, and since the young, at least are in many instances misled, it is well to state a few facts.

It is evident that if a man is disowned by his family because he will not acknowledge some unwarranted condition to which they insist he must submit, he is still the same man. He has the same body, the same life and the same organism. Nothing they can say or do can destroy the fact that he belongs to the family.

So it is with the Church of England. After the Bishop of Rome, that is to say the Pope, disowned her and cut her off, she was the same Church which had existed in Britain from the earliest centuries of the Christian era, before the Bishop of Rome, through a series of events, acquired dominion over her. She was the same organic body, she was, as she always had been, a true part of the Holy Catholic Church.

Parliament Not the King

Before I deal with Henry VIII, let it be stated plainly that it was not the king who repudiated the dominance of the Pope over the Church of England. In 1531 the Church, in Convocation assembled, petitioned Henry VIII for an act of Parliament abolishing the payment of annates to Rome, and that, if the Pope resisted, England should withdraw from obedience to the papacy. (Annates were certain taxes on clerical livings.)

In 1534 Parliament took action and declared that the Bishop of Rome had no more authority in England than any other foreign Bishop. The act stated that nothing in it could be construed to mean that there was any intention "to vary from the Congregation of Christ's Church concerning the articles of the Christian faith." (Congregation here means the whole of Christ's Church.)

It is a fact that during the whole reign of Henry VIII, except that it did not acknowledge the authority of the Pope, the Church was identically the old

Church. She had the same bishops, priests and deacons; there were the same church buildings; the same altars at which the mass was said in Latin; the same creeds were recited and the same sacraments were administered. It was not a new Church. It was the old one which had come down through the centuries, the only difference was that the usurped power of the Pope had been cast off.

On the part of those who conducted the change there was the constant appeal to history. They claimed, and produced documentary evidence to prove, that in the first centuries the Bishop of Rome did not have, and did not claim, lordship over all the Churches in the world. They claimed, and they proved, that in the early Church the Bishops were equal and that the supreme authority was vested in the General Councils of the Church. They showed that a large part of the Church Catholic had never acknowledged the supremacy of the Bishop of Rome. They referred to the Greek or Orthodox Church.

What of Henry VIII?

What then had Henry VIII to do with repudiating the claims of the Pope to universal jurisdiction over the Church? In brief the facts are these: The oldest son of Henry VII had married Catharine of Aragon the daughter of Ferdinand and Isabella of Spain. Five months after his marriage he died. Henry VII did not want to return Catharine's rich dowry, so he insisted that his next son, Henry, must marry his brother's widow. When Henry was 15 years old he protested against this proposed marriage, but he had to yield. The marriage was against the canon law of the Church and contrary to the law of England. However, they got the Pope to sanction it and Catharine became the wife of Henry VIII.

Catharine had no male issue, and after years of marriage Henry had fallen in love with Anne Boleyn. He suddenly and conveniently had twinges of conscience and appealed to the Pope to have his marriage annulled on the ground that it was contrary to God's law. The Pope replied he would consider the matter, and in fact referred it to Cardinals Wolsey and Compeggio. The question, however, dragged along, for the Pope and the Cardinals knew that if the decision was in favor of Henry, the Catholic Majesties of Spain would be offended.

I have no apologies to offer for Henry

VIII. It was too late after twenty years of marriage to make a plea that his conscience convinced him that his marriage with Catharine was sinful. It was a mean act and prompted by lust.

As Henry was in a hurry to marry Anne he was advised to lay the matter before the learned canonists of the universities. This he did and the Universities of Paris and Oxford decided that the marriage was unlawful and therefore null and void. It is generally spoken of as a divorce, but it was really an annulment. This was in 1533.

As the decisions of the universities were not recognized by the Pope, the next year Parliament passed an act setting aside the authority of the Pope in England.

Opposition to the Pope

No New Thing in England

While the act of Parliament in 1534 ended the rule of the Papacy in England, it is a fact that Parliament had, on several occasions prior to this, passed laws limiting the power of the Pope in England. But, before these acts, the first words of Magna Charta are: "The Church of England shall be free and have her rights entire and her liberties uninjured."

In the reigns of Richard II and Henry IV the statutes of Premunire were enacted forbidding the enforcement of Papal bulls in England. In 1532 an act was passed abolishing the appellate jurisdiction of Rome and vesting it in English ecclesiastical authorities.

For years there had been open advocacy by prominent men that the Church of England should be freed from Roman dominance. There was much unrest and Parliament was ready to cast off what was boldly declared to be a usurpation, contrary to the practice of the primitive Church.

Important to Remember

That the Church of England was no new Church is shown by the fact that until 1570, in the reign of Elizabeth, all

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the people of England, whether they believed in the supremacy of the Pope or not, worshiped together and received the Holy Communion at her altars. The Pope even offered to sanction the English Prayer Book if the Church would return to the Roman obedience.

When this was refused in 1570, the Pope excommunicated Elizabeth and the English people. By the bull known as "Regnans in Excelsis", Elizabeth and her adherents "are to be cut off from the Body of Christ." If the Church of England was a new Church founded in 1534, how could the queen and her subjects be cast out of the Church in 1570? They must have been members up to that time.

During the reigns of Henry VIII, Edward VI, Mary, and the first twelve years of the reign of Elizabeth, those who still adhered to the Pope remained in the Church of England until, in 1570, they were ordered to leave her. The Church of England was never called the Roman Catholic Church but Ecclesia Anglicana, that is, the Church of England. It was in 1545 that the western Church under the Pope was officially called the Holy Roman Catholic Church.

The bull of 1570 declared that Elizabeth was deprived of her kingdom and her subjects were absolved from allegiance to her. No wonder that during the reign of Elizabeth the Roman Catholics were deemed enemies to the state.

The Church of England and her daughter the American Episcopal Church and the whole Anglican Communion are exactly on the same footing as the great Greek or Orthodox Church. That Church has never acknowledged the supremacy of the Pope. Through the force of circumstances the Church of England did for some centuries acknowledge it. When occasion offered itself she repudiated it and remained, as she always had been, an integral part of the One Holy Catholic and Apostolic Church in which we profess our belief in the Nicene Creed.

This sketch of a great subject is all too brief, but I hope I have made it plain. Next month there will be an article telling of the Church in England before the coming of Augustine in 597, when he came on a mission to convert the pagan Saxons who had conquered the Britons. Later there will be something about the Church in the United States.



RESOLUTIONS OF THE LAMBETH CONFERENCE

This is a continuation of the series commenced in our last issue.

Race

We affirm that the principle of Trusteeship as laid down by Article XXII of the League of Nations Cove-

nant, cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilization. Accordingly, we affirm that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured; equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the co-operation of both the Church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member of every community both from the Government and in the courts of law.

The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guiding principle of race relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realization in practice of human brotherhood postulates courtesy on the part of all races towards each other, co-operation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The Conference urges

that the presence of Asiatic and African students at Western Universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

(4) We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of a different color is equally fundamental.

The Re-Union of Christendom

1. The Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

2. The Conference heartily endorses that Appeal and re-affirms the principles contained in it and in the Resolutions dealing with Re-union adopted by that Conference.

The Malines Conversations

3. Believing that Our Lord's purpose for His Church will only be fulfilled when all the separated parts of His Body are united and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representative of the Churches though they were, and its regret that by the Encyclical, *Mortalium animos*, members of the Roman Catholic Church are forbidden to take part in the Faith and Order and other Conferences.

The Eastern Orthodox Church

4. (a) The Conference heartily

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thanks the CECumenical Patriarch for arranging in co-operation with the other Patriarchs and the Autocephalous Churches for the sending of an important Delegation of the Eastern Orthodox Church under the leadership of the Patriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the Delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.

(b) The Conference requests the Archbishop of Canterbury to invite the CECumenical Patriarch, in conjunction with himself, to appoint a Doctrinal Commission, representative of the Anglican Communion and of the Patriarchates and Autocephalous Churches of the East, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

(c) The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the Resume of the Discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.

5. We express our sympathy with the Church of Russia in its persecution and sufferings, and pray that God, in His own good time, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.



THE CHURCH AND MEDICAL SCIENCE

In the book "Are We Civilized" by R. H. Lowie are passages relating to the Church and progress. Some extracts are interesting and important.

"It is a favorite pastime of some historians to present a lurid picture of the Church arresting progress. It was not the Church which hounded Semmelweis, or put obstacles in his path, when he denounced the practice of going from the dissecting room to child birth.

"It was the illustrious Virchow who remained skeptical until it was too late to encourage the bold innovator, who was

discharged from his position and went insane.

"It was the celebrated Professor Scanzoni in Worzburg, the eminent Siebold in Gallengen and their peers who misunderstood, lied and slandered.

"Scientists are led away by traditional timidity. For many authors the Church is the scapegoat. She did not set Tycho de Brahe to set horoscopes; nor did she explain childbed fever by the influence of the atmosphere. When science stagnates it is mainly because scientists are not equal to their tasks, because they are weaving the webs of Phantasy like Polynesian priests.

"Scientists need not be afraid of the Church half as much as their own sectarianism. They form mutual admiration societies and excommunicate the outsider until a new master appears and sweeps their dogmas into the waste paper basket.

"In 1628 William Harvey wrote his book *De Motu Cordis*, demonstrating the circulation of the blood. The most violent attacks were made by jealous contemporaries and disgruntled apothecaries, so says Bashford in his 'The Harley Street Calendar.'

"When Jenner in 1796 issued his treatise on vaccination the adoption of which in practice has practically eliminated smallpox where it has been efficiently enforced, many medical men assailed him in every possible way by misstatements, misrepresentation and abuse.

"When Simpson in 1848 introduced the use of chloroform in surgical operations, medical men denounced it.

"When Lister in the late 1860s published details of his use of antiseptics in surgery, he was bitterly assailed by eminent men in the medical profession, who held that supuration was necessary to the process of healing."



THE INESCAPABLE CHRIST

Christ in life is inescapable. It was Henry George who said, "I love the people and was led to Christ as their best friend." It was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows that he must be religious after the mind of Christ or not be religious at all.

—E. Stanley Jones.

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LETTER FROM ARCHIE T. L. TSEN, A CHINESE LAYMAN

No. 1 Chiang Chia Yuan
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September 3, 1930.

Dear Bishop Littell:

"You will see from the above that I have changed my address. I resigned from the International Export Co. on August 27, and have now increased the ranks of the unemployed. When I accepted the new position a year ago, I knew that I must quit sooner or later. The practice of dishonesty and corruption is too deeply rooted, it is utterly impossible for me or for anybody else to stop it altogether. So I began from myself. I could have squeezed \$100,000.00, if I had been willing to betray the trust and confidence the Manager (Mr. Macartney who was formerly in our Hankow Office) had in me and if I had been willing to give my Christian faith and training a vacation. I did not squeeze a single cash. But on the other hand, I had to pay out of my proper and honest commission over \$10,000.00 for the bad work done by the agency staff. These people must squeeze. So I have sacrificed my \$15,000.00 job so as not to bring discredit and dishonor to the good name of the Church. Man does not live by bread alone. I am not rich and cannot afford to throw away a good job. It is very rare and difficult to secure a job with such good remuneration. I do not regret for having done what I had done. Given a similar opportunity, I will not have the slightest hesitation to repeat this performance. I have worked for about 29 years to earn a living and I think I deserve to have a long rest. I have saved enough to keep my big family alive. Meantime I am going to give most of my time to the Church school here, a primary school for both boys and girls. I expect to attend the General Synod in Hangchow next spring, both as a delegate from Shanghai and as the President of the Board of Missions. If I can generate enough interest then, I will offer my services to the Board free. I have served myself and my family up to now. I am 46 now and if possible, I want to give my service to God and to His

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Church. This is my dream and my vision just now. It is too early to say what the outcome will be. The Church has made me what I am today, and it is my turn to show my gratitude.

TAKE THE VESTRY FOR A RIDE

To the editor of the Los Angeles diocesan paper, The Churchman and Church Messenger, a rector writes:

Dear Editor:

Will you kindly enter subscriptions to our diocesan paper for the following members of my vestry?

I feel very keenly that if the small churches which are situated some distance away from the central throb and pulse of the diocese and of 281 Fourth Avenue, New York City, are to grow and prosper, their congregations must be taught and inspired to read at least something about the many and great things which the Church is doing.

One of the most deadening things that can ever come to any preacher is a realization of the fact that from Sunday to Sunday the great majority of his hearers spend hours on the novels of the day but not a minute to enlighten their intellects on the great problems, issues and accomplishments of the Christian Church and of our own Church in particular.

The great mystery of it all is that—measured in terms of what the average church-goer reads and knows about the great constructive program of Christian work in this diocese, in the nation and in the world—the great mystery is not that our people give so little but really that they give so much.

When I presented this matter to my vestry I found that only one of its members was taking any Church paper whatsoever, and he was taking it because of a very pleasant ride which he had with the inspiring editor. This lone vestryman told me only the other day that he certainly was glad to receive this interesting paper. My vestry at once accepted the suggestion.... Once they receive the paper and we can get them into the habit of reading it, I know that they will be infinitely more intelligent and more useful vestrymen than they have ever been before.

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St. Peter's (Chinese), Honolulu.....	660.00	460.01	29.25	8.75
St. Clement's, Honolulu.....	700.00	357.12	52.50	52.50	6.65
St. Elizabeth's (Chinese), Honolulu.....	300.00	315.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	155.51	17.50	17.50	4.16
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St. Augustine's, Kohala, Hawaii.....	160.00	160.00	11.75	11.75	25.00
St. Augustine's (Korean), Kohala.....	50.00	50.00	6.00	6.00	5.00
St. Paul's, Makapala, Hawaii.....	125.00	126.79	6.00	6.00	3.38
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Note:—All contributions of a parish or mission for the quota for missions, whether from envelopes, the Sunday School or the Woman's Auxiliary, are credited to the parish or mission in column two in the foregoing table.

All checks for the foregoing funds should be sent to Jan Mowat, Treasurer; Bishop First National Bank of Honolulu.

To treasurers of Churches:—All monies for missions in the hands of treasurers of parishes and missions contributed by congregations, Sunday Schools, or the Woman's Auxiliary, should at once be sent to Jan Mowat, Treasurer, that he may forward the same to the Treasurer of the National Council at 281 Fourth Avenue, New York, who needs the money to pay the salaries of missionaries.

It is entirely wrong for local treasurers to use money contributed for missions to meet parochial expenses. To do this is distinctly a misuse of funds.

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